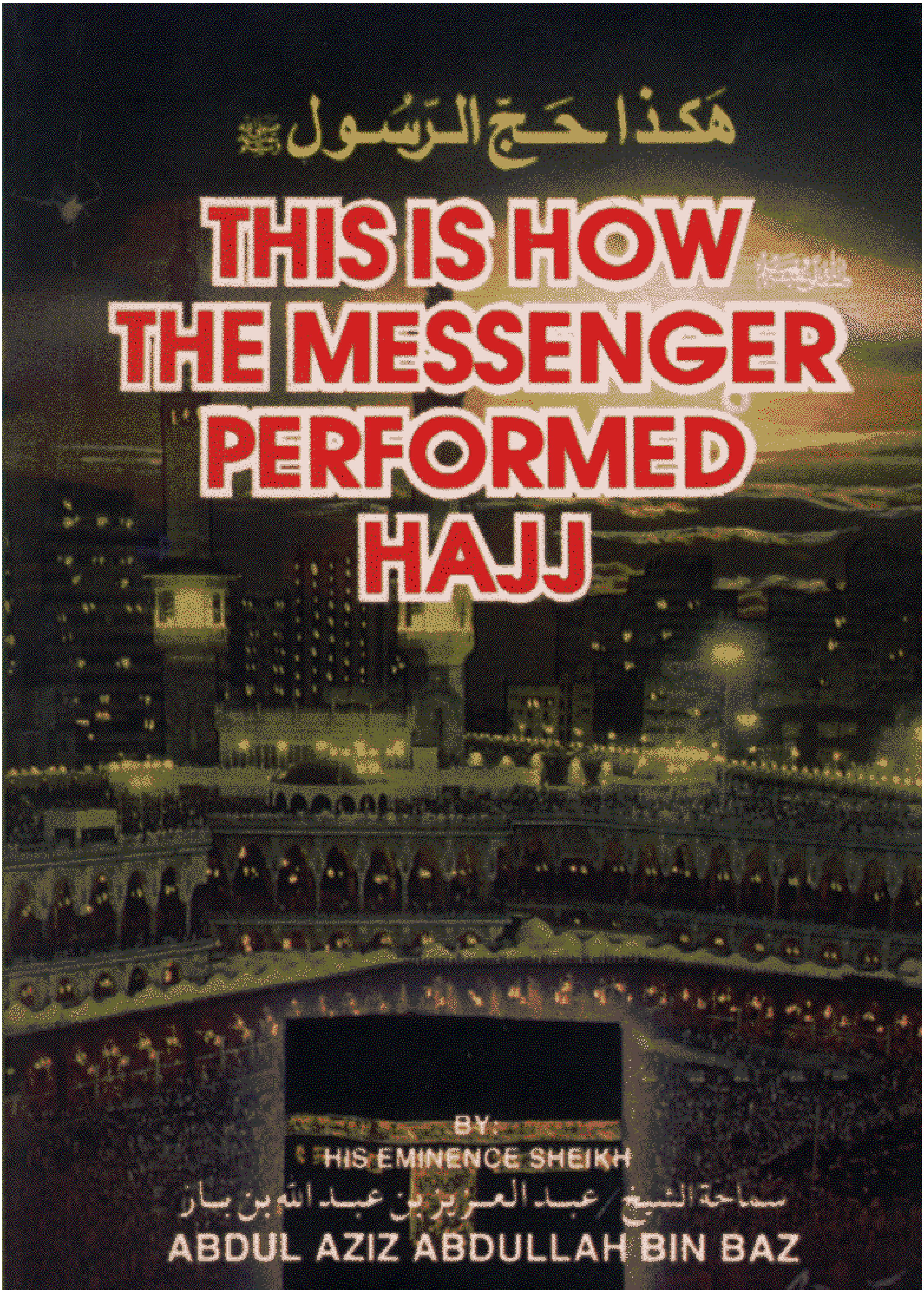
هكذا حج الرسول ﷺ

THIS IS HOW THE MESSENGER ﷺ PERFORMED HAJJ



BY:
HIS EMINENCE SHEIKH
سماحة الشيخ/ عبد العزيز بن عبد الله بن باز
ABDUL AZIZ ABDULLAH BIN BAZ

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بسم الله الرحمن الرحيم

اَلْحَمْدُ للهِ وَحْدَهُ وَالصَّلاَةُ وَالسَّلاَمُ عَلَى عَبْدِهِ وَرَسُوْلِهِ نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّيْنِ.

All thanks are due to Allah Alone and may He bless and give His *Salam* to his worshiper and Messenger our Prophet Muhammad صلى الله عليه وسلم along with his people, Companions and those who will

follow him in righteousness to the Day of Judgement.

O you who have come to perform *Hajj*: I pray Allah to give us and you success in whatever He accepts and is pleased with; and I pray He gives you protection against all that causes one to go astray. Likewise I pray Allah to give all of you success in performing your rituals in the way that pleases Him, and to accept your *Hajj;* may He return you to your countries safely.

O you Muslims: Verily my advice to you all is to fear Allah under all circumstances, upright-ness in His

religion and precaution against causes of His anger. Truly the most important obligations and the greatest requisite is Oneness of Allah and sincere commitment to him in all forms of worship, with commitment to follow his Prophet صلى الله عليه وسلم in his sayings and deeds; you should perform the rituals of *Hajj* and other acts of worship in the way Allah demands it of you through the tongue of his Messenger, beloved and best of his creatures, our Prophet Muhammad bin Abdullah صلى الله عليه وسلم. Verily, the greatest abomination and the most dangerous crime is to associate partner to Allah and to worship in part or wholly to any

one else other than Him. Allah says in His Book:

﴿ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ﴾

"Verily, Allâh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases ...." (V.4:48)

And Allah also says:

﴿ وَلَقَدْ أُوحِىَ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلْخَـٰسِرِينَ ﴾

"And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those

(Allâh's Messengers) before you: If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." (V.39:65)

O performers of *Hajj*. Truly our Prophet صلى الله عليه وسلم never performed *Hajj* after his migration to Madinah except once and that was *Hajjat-ul-Wadâ'* (farewell pilgrimage) and that was at the end of his life and in that *Hajj* he taught the Muslims how to perform the *Hajj* rituals in his saying and deed; and (in this regard) He صلى الله عليه وسلم said to the Muslims:

«خُذُوْا عَنِّي مَنَاسِكَكُمْ»

"Take from me your rituals".

It is therefore an obligation upon Muslims to follow the Prophet صلى الله عليه وسلم in performing of *Hajj* and that is by performing the rituals in the way that he has prescribed for them because he is the one to lead us in the right way and a teacher and Allah has sent him as a grace for the whole world and an authority for all believers. So Allah has commanded His worshipers to follow him and He (Allah) has made it clear that following the Prophet صلى الله عليه وسلم is the reason for entering *Jannah* (Paradise) and escaping *Jahannam*. Allah has also said that following the Prophet صلى الله عليه وسلم is proof of a slave's love for Allah and it is

also proof of Allah's love for his slaves as He says in His Book:

﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ۚ﴾

"...whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it, and whatsoever he forbids you, abstain (from it)..." (V.59:7)

And He says:

﴿وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَأَطِيعُوا۟ ٱلرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ﴾

"And perform *As-Salât* (*Iqamat-as-Salât*), and give *Zakât* and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may

receive mercy (from Allâh)." (V.24:56)

And Allah says:

﴿مَّن يُطِعِ ٱلرَّسُولَ فَقَدۡ أَطَاعَ ٱللَّهَۖ﴾

"He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh,..." (V.4:80)

Elsewhere He says:

﴿لَّقَدۡ كَانَ لَكُمۡ فِي رَسُولِ ٱللَّهِ أُسۡوَةٌ حَسَنَةٞ لِّمَن كَانَ يَرۡجُواْ ٱللَّهَ وَٱلۡيَوۡمَ ٱلۡأٓخِرَ وَذَكَرَ ٱللَّهَ كَثِيرٗا﴾

"Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes in (the Meeting with) Allâh and

the Last Day and remembers Allâh much." (V.33:21)

Allah says again:

﴿وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ
يُدْخِلْهُ جَنَّـٰتٍ تَجْرِى مِن
تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ
فِيهَا ۚ وَذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ
۝ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ
وَيَتَعَدَّ حُدُودَهُۥ يُدْخِلْهُ نَارًا خَـٰلِدًا
فِيهَا وَلَهُۥ عَذَابٌ مُّهِينٌ﴾

"...and whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide

therein, and that will be the great success. And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه و سلم), and transgresses His Limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment." (V.4:13,14)

Allah says:

﴿ قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ
إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ لَآ إِلَٰهَ إِلَّا هُوَ
يُحْىِۦ وَيُمِيتُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ
ٱلْأُمِّىِّ ٱلَّذِى يُؤْمِنُ بِٱللَّهِ
وَكَلِمَٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ

﴿تَهۡتَدُونَ﴾
"Say (O Muhammad صلى الله عليه وسلم): O mankind! Verily, I am sent to you all as the Messenger of Allâh — to Whom belongs the dominion of the heavens and the earth. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He); It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم) who believes in Allâh and His Words [(this Qur'ân), the *Taurât* (Torah) and the *Injeel*

(Gospel) and also Allâh's Word: "Be!" — and was i.e. 'Iesa (Jesus) son of Maryam (Mary), [عليها السلام], and follow him so that you may be guided." (V.7:158)

Allah says:

﴿قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ﴾

"Say (O Muhammad صلى الله عليه وسلم to mankind): If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the *Sunnah*), Allâh will love you and forgive you of your sins...." (V.3:31)

And there are many verses bearing

similar meanings. So my advice to you all and to myself is fearing Allah in all cases (circumstances) and to be sincere in following his Prophet صلى الله عليه وسلم in his sayings and deeds in order that you may succeed with happiness and succeed with rescue in this world and in the Hereafter.

O Pilgrims: When it was the eighth day of Dhul-Hijjah the Messenger صلى الله عليه وسلم set to go from Makkah to Mina answering the Call *Labbaik* and he ordered his companions to set for *Hajj* from their houses and to get going to Mina. But he did not order them to make the *Tawaf-al-Wada'* (farewell *Tawaf*). This is proof that it is

Sunnah for the residents of Makkah who want to make *Hajj* to proceed to Mina answering the Call *Labbaik* for *Hajj*. But it is not obligatory for them to make the *Tawaf-al-Wadâ'* (farewell *Tawaf*).

It is really cherished desire for a Muslim upon putting on *Ihram* for *Hajj* to do what he did in *Miqât* and that is cleaning, washing and applying perfume. The Prophet صلى الله عليه وسلم commanded Aishah رضى الله عنها to do that when she wanted to get set for *Hajj*. She had made *Ihram* for *Umrah* and she went into her monthly period upon entering Makkah; she was therefore excused from making the *Tawaf* to be made before going to

Mina. So the Messenger صلى الله عليه وسلم ordered her to take a bath and set for *Hajj,* and she did that and it became the link between *Hajj* and *Umrah.* The Messenger صلى الله عليه وسلم prayed *Zuhr, Asr, Maghrib, Isha* and *Fajr* prayers with his companions رضي الله عنهم in Mina without combining them. But they made those of four *Rak'ah* two *Rak'ah.* It is *Sunnah* for the Hujjaj to answering the Call *Labbaika* for *Hajj,* make busy oneself in remembering Allah, reciting Qur'ân and anything of the kind like making *Da'wah* and to command good deeds and refrain from the evil ones and also doing favor to the poor.

At sunrise on the day of Arafat the Messenger صلى الله عليه وسلم along with his Companions went to Arafat; some of them answered the Call and others made *Takbir*. When he reached Arafat he stayed in a cupola of hair and the Prophet صلى الله عليه وسلم took shelter under it. This shows that the Hujjaj are allowed to be sheltered in a tent, trees or any shelter of the sort. In the afternoon the Prophet صلى الله عليه وسلم mounted his Qaswa (she-camel) and he addressed people from there; he reminded them of and taught them the rituals of *Hajj* and warned them againsnt *Riba* (usury) and the deeds of *Jahiliyah;* he told them that their blood, their wealth

and their personal effects are *Haram* for each other. He commanded the believers to hold firmly the Qur'ân and the *Sunnah* of the Prophet صلى الله عليه وسلم . Therefore, it is obligatory on every Muslim to abide by this instruction and adhere to it steadfastly wherever they are. It is also binding on Muslim rulers that they should follow the Qur'ân and *Sunnah* in letter and spirit and rule by it in all the matter concerning them. They should oblige their people to seek to be guided by Qur'ân and *Sunnah* and that is the way to get honour, dignity and success in this world and the Hereafter. Then the Prophet صلى الله

عليه وسلم led prayers of *Zuhr* and *Asr* combining them and shortened them to only two *Rak'ah*, that is to say he prayed the two (*Zuhr* and *Asr*) with one *Adhan* and two *Iqamah*. Then he went to the stand and mounted his beast praying and making *Dhikr* till the sunset and he was not fasting that day. From all the above we learn that it is legitimate for Hujjaj to do as the Prophet صلى الله عليه وسلم did in Arafat and to make a lot of *Dhikr*, *Du'a* and they should not fast; it is correctly reported that the Prophet صلى الله عليه وسلم said:

«مَامِنْ يَوْمٍ أَكْثَرُ عِتْقًا مِّنَ النَّارِ
مِنْ يَوْمِ عَرَفَةَ وَإِنَّهُ سُبْحَانَهُ لَيَدْنُوْ

فَيُبَاهِي بِهِمْ مَلاَئِكَتَهُ»

“There is no day more free from Hell-fire than the day of Arafat; Allah gets closer to his worshipers and the angels take pride in them.”

It is further narrated that the Prophet صلى الله عليه وسلم said that Allah says on the day of Arafat to the angels:

«اُنْظُرُوْا إِلَى عِبَادِي! أَتَوْنِي شُعْثًا غُبْرًا يَرْجُوْنَ رَحْمَتِي أُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ»

“Look at my worshipers and my slaves! They have come ruffled and dust laden in search of My Mercy; I bear

witness to you that I have forgiven them."

He (the Prophet صلى الله عليه وسلم) said:

«وَقَفْتُ هٰهُنَا وَعَرَفَةُ كُلُّهَا مَوْقِفٌ»

"Here I stand and all of Arafat is a place for standing."

Then after sunset the Allah's Messenger صلى الله عليه وسلم proceeded (answering the Call) to Muzdalifah and he prayed in it *Maghrib* as usual three *Rak'ah* and *Isha* two *Rak'ah* with one *Adhan* and two *Iqamah*. He slept there and prayed *Fajr* prayer there and the *Sunnah* and then he went to the *Al-Mash'ar-al-Haram* (place of the cult) and he made alot of *Dhikr* and he made *Takbir* and glorified

Allah; he raised his hand in prayer and said:

«وَقَفْتُ هٰهُنَا وَجَمْعٌ كُلُّهَا مَوْقِفٌ»

"Here I stand and whole of Arafat is a place for standing (as an act of worship)."

This shows that all Muzdalifah is a standing place for the Hujjaj and all those making *Hajj* spend the night there, make *Dhikr* there and he seeks Allah's forgiveness there; so there is no need for the Hujjaj to go to the place where the Prophet صلى الله عليه وسلم stayed. The Prophet صلى الله عليه وسلم permitted the weak and invalids to leave Muzdalifah for Mina in the second half of the night. This shows (proves) that there is nothing wrong in the weak

going to Mina earlier to avoid the hardships and congestions. They can also throw the *Jamrat* at night as this was testified by Umm Salamah and Asma bint Abu Bakr رضى الله عنهما.

Asma bint Abu Bakr رضى الله عنهما recounted that the Prophet صلى الله عليه وسلم gave women the permission to go and when the day broke he went to Mina answering the Call (in the process) and his destination was the *Jamrat* of *Aqabah* and he threw at it seven pebles making *Takbir* as he was doing that. Then he slaughtered the *Hady* (sacrificial animal) and he then shaved his hair then 'Aishah رضى الله عنها perfumed him, then he went to

Ka'bah and made *Tawaf.* He was asked on the day of slaughter about the verdict or ruling on whoever slaughters before throwing the *Jamrat* and whoever shaves before slaughtering and whoever makes *Tawaf al Ifadah* before throwing; to all these questions he answered:

«لاَ حَرَجَ»

"There is nothing wrong".

A narrator said: On that day whenever he was asked on what came before or after the other, his only answer was "Do so, there is nothing wrong with that". A man asked him: "O Messenger of Allah, I made my *Sa'y* before *Tawaf*; the Prophet صلى الله عليه وسلم answered its

not bad." From here we learn that it is *Sunnah* for the *Hujjaj* to start on the day of Eid with throwing of *Jamrat* then slaughtering (if they have to) then they either shave or trim; but shaving is better than trimming because the Prophet صلى الله عليه وسلم prayed for Allah's forgiveness and grace for the shaven ones three times and he prayed the same for those who only trimmed once.

With shaving the Hujjaj make the first stripping of the *Ihram* and they put on ordinary dresses and from there all that is prohibited during the period of *Ihram* becomes permissible except sex. Then he goes to Ka'bah on the Eid

day or after it then he makes *Tawaf* and he makes *Sa'y* in case performing *Hajj-e-tamattu'* and from there every thing becomes permissible for him even sex.

But if he is making *Hajj-e-Ifrad* or *Qiran*, then the first *Sa'y* he made at the beginning and the *Tawaf-al-Qudûm* (*Tawaf* of arrival) is enough. In case he did not make *Sa'y* at the time he made *Tawaf-al-Qudûm* (*Tawaf* of arrival) then he should do so when he makes *Tawaf* of *Ifadah*.

Then the Prophet صلى الله عليه وسلم returned to Mina and spent the remaining days of Eid there and the 11th, 12th and 13th days and on each of the three days after the

Eid day he threw on each of the *Jamrat* seven pebbles making *Takbir* in the process and then praying and raising his hands up in prayers after finishing with the first and second *Jamrat* making the first on his left and the second on his right during the time of making the *Du'a* and he did not stop at the third one. Then he صلى الله عليه وسلم went to Al-Abtah on the 13th day and he performed there *Zuhr, Asr, Maghrib* and *Isha* prayers.

Then the Prophet صلى الله عليه وسلم moved to Makkah on the last night and led the *Fajr* prayer and he made the *Tawaf* for farewell then he went to Madinah in the morning of the 14th day.

From this we learn that it is

Sunnah for the person making *Hajj* to do as the Messenger صلى الله عليه وسلم did on the days of Mina and he throws the three *Jamrat* each with seven pebbles and he makes *Takbir* in the process. It is allowed for him to stand after the throwing of the first *Jamrah* to make *Du'a* and raise his hand making the first *Jamrah* to be on the left and facing *Qiblah*. And in a similar manner he does after throwing the second *Jamrah* and he should turn it on his right, and this is only something cherished but not obligatory. The Haji does not stop in the same manner at the third *Jamrah*. If it is not easy or possible for him to throw the *Jamrat* in the afternoon hours or before sunset then he should do that within the

period of the night of that day and the last hours of that night according to the *'Ulama*. Whoever wants to leave on the 12th day after throwing the *Jamrat* can do so, but it is always better to stay on to the 13th day and make another throwing; it is better because it is what the Messenger صلى الله عليه وسلم did. It is *Sunnah* for Haji to spend the 11th and 12th nights in Mina and this to many *Ulama* is compulsory. If the Haji has a legitimate excuse like Messengers and shepherds then it is not obligatory for them to spend the night in Mina. As for the 13th night it should not be spent at Mina. But if sun-set gets the Hujjaj there then the Hujjaj should spend the night there then they depart on

the 13th day and they are not supposed to throw the *Jamrat* even though they spent the night there.

When the Haji wants to go back to his country he has to make the farewell *Tawaf* and this is in line with the prophet's صلى الله عليه وسلم saying:

«لاَيَنْفِرْ أَحَدٌ مِّنْكُمْ حَتَّى يَكُوْنَ آخِرُ عَهْدِهِ بِالْبَيْتِ»

> "None among you should depart until he makes *Tawaf* of the Ka'bah at the last thing, (before leaving Makkah)."

The women in menstrual and puerperal periods are exempted as it is proved on authority of the Ibn Abbas رضى الله عنهما when he said: 'He (the Messenger صلى الله عليه وسلم)

ordered people to make their last thing to be *Tawaf* of the Ka'bah before leaving Makkah except that he exempted the women in menstrual period.

Whoever delays *Tawaf* of *Ifadah* to the last day of his journey should isolate it from that one of farewell. This is in line with two *Ahadith* just mentioned. I pray Allah to grant success to you all in whatever pleases Him. And He may accept (worships) from us and from you and He may make all of us be protected against fire. He is protector and has the power over that. May Allah give grace to our Prophet Muhammad, his family, and his companions.